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## XI.—THE LANGUAGE OF MODERN NORWAY.

Norway regained her political independence in 1814. Since then efforts have been made to establish a language-standard, truly national and Norwegian. The different theories set forth, the arguments advanced, the practical plans submitted, the struggle still going on between the opposing factions, present a linguistic condition, in many ways similar to the one existing in modern Greece, so well described by Prof. Wheeler in a recent issue of the *American Journal of Philology*. In this short paper it is possible only to state, in the briefest way, the facts as I have found them, regarding this question of language in Norway.

To better appreciate the force and character of the different linguistic movements in modern Norway it is of importance to know the history of the country, and to note particularly certain facts.

The Swedish scholar Noreen says in his "History of the Scandinavian Languages" in Paul's *Grundriss* (2nd ed., 1897) that the old Norwegian literature was far behind the contemporaneous Icelandic literature in quantity as well as in quality. While this is true, every Norwegian holds it to be equally true that the language of Norway and that of her colony Iceland, at the time in question (1200 to 1350), were substantially the same, in spite of dialectal differences, carefully and accurately shown in Noreen's scholarly treatise; and that this common tongue was an idiom distinct from the contemporaneous language of either Denmark or Sweden. In other words, the old Icelandic and Norwegian language, called by the common name, *Norroent Mál*, and the *Norroen* literature (created by conditions peculiar to Norway and Iceland alone) are the exclusive historical property of Norway and Iceland, while Denmark and Sweden have no share in them.

The use of the old Norwegian tongue for literary purposes ceased about the year 1350. The old language continued to live, but when there was no longer a literary standard it split up into a number of dialects. In the first half of the seventeenth century these dialects had developed essentially the forms they now have.

When the Norwegians again appeared as writers (shortly before 1600), they used the Danish language. The authors born in Norway, in spite of certain peculiarities betraying their origin, learned to write the Danish language as fluently as the Danes themselves. The Norwegian Holberg even became the father of modern Danish literature, and gradually the Danish grew to be, not only the language of polite society in Norway, but of all those who professed to have any knowledge of books, especially in the cities and towns.

Verner Dahlerup has recently published an excellent history of the Danish language. The following facts may be noted:—As early as 1100 began the development of the Danish language which gradually changed it from a language with many case inflections, to its modern form, in which the order of the words, and not the inflections, indicate the syntactical connection. This early period is also marked by the monophthongization of original diphthongs, retained to this day in Norwegian dialects. From 1350 to 1700 the Danish language was greatly influenced by the German. Numerous Low-German words were completely absorbed so that they are not now felt to be of foreign origin.

What were the linguistic conditions in Norway in 1814 when the country again became an independent kingdom? The literary language was Danish. The speech of the cultured classes was based on the literary language. The peasants, or about three-fourths of the population of Norway, spoke various dialects, all developed from the old Norwegian-Icelandic. By far the greater part of the vocabulary of these dialects is that of the old language, although a number of the old words

have been dropped and many words, in later times, have been adopted from the literary or Danish language.

Dr. H. S. Falk, a few days ago appointed professor of Germanic philology at the University of Christiania, has in the preface to his *Oldnorsk Læsebog* given an "Outline of the historical development of the Norwegian language." He gives a full account of the forms of the different dialects of Norway. We note here the following facts.

Comparing, in a general way, the dialects with the parent speech, the Norwegian-Icelandic, we find that the dialects differ from the Old Norwegian in their simpler inflections. Case-endings have almost entirely disappeared in adjectives, and in nouns they are found only to a limited extent; nominative and accusative are identical in form, a particular form for the genitive is very rare, the dative is used almost wholly in the definite form. Different personal endings in the verbs are not found. The old *p* has been changed to *t*, except in pronominal words where the weaker accent has caused the change to *d*; *ð* has been dropped, except in one or two places where the letter has retained its original sound or is spoken like *d*; *h* is silent before *j*; *hv* is spoken as *kv* in the Western dialects, as *v* in the Southern; *n* has been dropped almost universally in final, unaccented syllables; *i* before *r* has changed to *y*, otherwise before a single consonant to *e*.

Comparing, briefly, the Norwegian dialects and the literary Danish language, we find the chief differences to be the following :—

Original diphthongs have been retained : *au* (Danish *ö*), *ei* (D. *e*), *öy* (D. *ö*); original *ja* and *jo* (D. *y*) are retained. In final syllables we often find *a*, sometimes *o* (D. *e*); original *p*, *t*, *k* are retained (except in a Southwestern district), where Danish has *b*, *d*, *g*; *ð* (D. *d*) has been dropped. Strong verbs have umlaut in the present; weak verbs have three conjugations (in the present tense); nouns have three genders; a genitive form is not used, as a rule; but a dative form occurs. Relative adverbs (D. *hvoraf*, *hvortil*, etc.) are not used as a

rule. In respect to the vocabulary the difference is very considerable.

The dialects may conveniently be divided into three groups: Western, Eastern, and Southern. The Western group shows the closest relationship to the mother language and is farthest removed from the Danish. The Eastern (including also the Northern part of Norway) has much in common with the Southern group (the districts around Christiania-fjord), although the latter has distinct peculiarities of its own, which show the transition to the literary Danish language. In the Southern group strong verbs have no unlaut in the present, all verbs have a present ending in *-er*, there is no dative form, etc.

It must be borne in mind that the Norwegian people is a people of peasants, principally. It is not possible here to explain in detail *how* it happened, but the fact remains that the constitution of Norway, adopted the 17th of May, 1814, recognizes this to the extent that it makes the peasantry, the country population, absolute rulers of the country by granting them two-thirds of the representatives of the legislative body, while the cities have only one-third of the members.

Before 1814 the Norwegians called the language and literature of the united kingdoms Danish, but after 1814 the same language, wherein their constitution was written, was called Norwegian, and the literature the two nations had had in common was called Dano-Norwegian. This change of names was the first step taken to meet the demand for a new national language that could answer the requirements of the new-born nation. Everything had to be Norwegian in Norway, and so far all were agreed. But when the consequences of this position became apparent, when practical steps to apply this theory to the actual conditions of the country were taken, then also the division of the people, as made by the previous history of the country, showed itself.

The pioneer in the movement to build up a national language was Henrik Wergeland (died 1845), the famous

writer and chief, whose banner was followed by all the forces that were striving for the growth of what was Norwegian. Wergeland published his *Reformation of the Norwegian Language*, in which he advocated, not only a change in the name, but the building up of a real national language by the adoption of words from the dialects. He also prophesied that a new national language would be created before the expiration of the nineteenth century.

His efforts met with the fiercest opposition, and the coarsest invectives were hurled against him and his followers by the self-styled intelligent party, called by his friends the Danomaniacs. Wergeland was not discouraged by this. Still his attempts did not prove successful, because in his time the dialects were not really known; they had not been investigated.

But soon after the death of Wergeland, two men appeared whose names are inseparably connected with the language movements of modern Norway. These men were Knud Knudsen (1812 to 1895) and Ivar Aasen (1813 to 1896). Outside of the lines laid down by these two leaders, there have been two other movements in Norway, which, however, played a comparatively unimportant part and will be mentioned only in passing. Akin to the political Scandinavism, or movement for a closer political union between the three Scandinavian kingdoms, there was a linguistic Scandinavism. A result of this, in part at least, was the meeting at Stockholm in 1869, where representative scholars from the three countries tried to agree on certain reforms in spelling and orthography in order to bring the languages nearer together. The results of this meeting were of no consequence. Another unimportant movement was the one advocated by the radical Fjörtoft, who wanted every Norwegian writer to use his native dialect.

The two principal movements, however, are those of Knudsen, called the Dano-Norwegian *Maalstræv*, and of Aasen, the New Norwegian or "Landsmaal." There are several points of similarity between the two reformatory movements. Both

the leaders were sprung from the peasant class, the "people." Both agreed that the literary or Danish language put many obstacles in the way of the people, and made it difficult for the masses to advance in knowledge and culture. Both were intensely national. Both devoted their long lives to the one idea that possessed them. Both made more sacrifices than it commonly falls to the lot of a man to make, for the realization of what was dear to their hearts. Both of them, or rather the movements they represented, have conquered the fierce opposition they met at the outset to the extent that the bitterness which made a real discussion impossible has ceased. When the champions closed their eyes in death, a year or two ago, the Norwegophobia of the conservatives had disappeared. All parties and factions acknowledged their great services. No man whose opinion is really important any longer opposes the growth of a national language, in one form or another. The leader of the conservatives, Prof. J. Storm, the well-known scholar, practically accepts the ideas of Knudsen, although he severely criticizes the apparent weaknesses of both systems—he also wants a Norwegian language.

While Knudsen never laid down arms till he died, Aasen early retired from active participation in the struggle, but his cause has been taken up and championed by a number of younger and very active men. Björnson says of the latter: "Ivar Aasen is the name of that treasure-digger who hunted up and repolished all the coins of the old tongue, otherwise left unheeded among the peasantry. On that work he spent his life quietly and faithfully, now and then humming a little song, a patriotic hymn, a mood of nature, a rule of wisdom."

Aasen took his starting-point in the dialects. He studied them; and the result of his study was his *Grammar of the Norwegian Popular Language* (1848) and his *Norwegian Dictionary* (1850). These books have later been revised, and a large supplement to the dictionary (containing about 40,000

words) was published by Hans Ross in 1890 and the following years.

It was in 1853 that Aasen created his "Landsmaal" or norm, founded on what he called "the best dialects." By these he understood those that had best preserved the old Norwegian forms, namely, the Western; and he proposed that this "Landsmaal" be made the language of the country.

This pseudo-language (Lundell in Paul's *Grundriss*) is different from any spoken dialect. It has been severely attacked because it is an artificial language, because it is a language "that does not exist." To this its champions coolly reply that the question of its existence is of minor importance. The present leader, Garborg, says "that the dialects, whose common literary representative the "Landsmaal" is, *do* exist, and the dialects have the not unimportant quality of being Norwegian, in fact, the only thing truly Norwegian that Norway has."

For a detailed account of Aasen's "Landsmaal" we should consult Falk's "Outline"—referred to above—pp. xxxvii *seq.* In the "Landsmaal" certain original consonants, not found in any spoken dialect, have been replaced; for original *ð* Aasen substituted *d*; *t* has been added in neuters, original *n* added at the end of certain words, *rn* is written for the spoken *nn*, etc. Of the different forms of a word the one closest to the parent speech is always selected. In the declensions of nouns, the dative form is always omitted in the singular and, as a rule, in the plural.

Nouns are declined as follows :

	Singular.		Plural.	
	Indefinite.	Definite.	Indefinite.	Definite.
Strong Masculine,	<i>Stav</i>	<i>Staven</i>	<i>Stavar</i>	<i>Stavarne</i>
Weak Masc.,	<i>Time</i>	<i>Timen</i>	<i>Timar</i>	<i>Timarne</i>
Strong Fem.,	<i>Skaal</i>	<i>Skaali</i>	<i>Skaaler</i>	<i>Skaalerne</i>
Weak Fem.,	<i>Gata</i>	<i>Gata</i>	<i>Gator</i>	<i>Gatorne</i>
Neuter,	<i>Aar</i>	<i>Aaret</i>	<i>Aar</i>	<i>Aari.</i>



Verbs end in the infinitive in *a*; strong verbs have umlaut in the present; weak verbs are conjugated as follows:

Inf.	Pres.	Imp.	Perf. Part.
<i>Kasta</i>	<i>kastar</i>	<i>kasta(de)</i>	<i>kastad</i> (neuter— <i>at</i> )
<i>Döma</i>	<i>dömer</i>	<i>dömde</i>	<i>dömd</i> ( “ <i>dömt</i> )
<i>Telja</i>	<i>tel</i>	<i>talde</i>	<i>tald</i> ( “ <i>talt</i> )
<i>Spyrja</i>	<i>spyr</i>	<i>spurde</i>	<i>spurd</i> ( “ <i>spurt</i> ).

It is impossible here to dwell upon the development of this movement; but though it is to many a surprising fact, still it is indisputable that the movement has constantly grown in strength, particularly since 1880 cr., and it is interesting to note its present strength. Let me present a few facts.

The foremost writer in this language now is Garborg, and his voice reaches as many of the people in Norway as that of any other writer. Around this literary leader is a numerous array of older and younger men of talent who write books and work for the cause with enthusiastic zeal. Although they sometimes quarrel among themselves, and although they do not all have exactly the same language-standard, a fact to which their keen critic, Storm, has frequently called attention, they have great faith in their cause; and only a few months ago J. E. Sars, the great historian, declared that their victory is certain.

All the adherents of the “Landsmaal” are closely identified with the ruling political party that last fall elected more than two-thirds of the members of the legislature, and that in a few weeks will have complete possession of the government. To judge by the concessions hitherto granted these reformers, it is fair to assume that their demands for legislative enactments will be acceded to. Since 1866 there has existed in Bergen a society, “Vestmannalaget,” and since 1868 a similar society in Christiania, “Det Norske Samlag,” whose object it is to publish or to assist in publishing books in the

new Norwegian language. These books are sold at a merely nominal price. The societies have a large membership, and many of the members are leading men in all ranks of society. I have seen the statement lately that there are in Norway at present nearly two hundred young people's societies where this language is used almost exclusively. Another society in Christiania is collecting money to establish a gymnasium (college) where this language is to be used exclusively. There is also on foot a movement to build a theatre where Danish will be excluded. An influential journal in this new language was to be published as a daily paper beginning January 1st, 1898. Besides this, there is a number of other papers, among them two monthly magazines. The New Testament has been published, and the Old Testament is being translated. A number of ministers of the gospel have lately appealed to the Bible Society to have the Bible, translated into the "Landsmaal," circulated especially in Western Norway, on the ground that young people there prefer to read books in "Landsmaal." All the books needed in the common schools, and most of those needed in the higher institutions, have been published in this new language. The legislature has annually appropriated a certain sum for this purpose. By legislative enactment it is left to the school district to decide what language is to be used in the district. In the higher schools a certain amount of literature in this language is required. Now the advocates of the "Landsmaal" demand that the higher schools shall require from *all* a grammatical knowledge of it.

But there is strong opposition from the Dano-Norwegian camp. Professor Storm has predicted the death of this new Norwegian movement. The great Björnson, who accepted the theories of Knudsen in 1858, has in his usual vigorous viking-style crossed swords with Garborg on this question, and he also looks for its early collapse. Ibsen ridiculed the movement in *Peer Gynt*; and Knudsen directed his warlike attacks just as much against this new Norwegian as against the conservatives, who, in a great measure, have been won

over to his ideas. The opponents of the "Landsmaal" deplore the literary separation from Denmark, which would take place, if this movement should carry the day. The movement they think is an effort to call to life a dead past. It is true that the advocates of the "Landsmaal" overlook the importance of the historical development of the last four or five hundred years; and Knudsen, particularly, maintained, as an argument that recommended his own language reform, that the adoption of the "Landsmaal" would cause an incurable schism in the country which might result most deplorably.

Knudsen took his stand on what was historically given. He started from the literary (Danish) language, but he maintained that, to suit the conditions of Norway, first, the language spoken by the educated Norwegian should also be the rule for the written form of the language in Norway, and secondly, for the many foreign words, particularly those of German origin, purely Norwegian terms should be substituted. For this end he struggled all his years. His numerous works treat almost exclusively of this; his principal work is *Unorsk og Norsk*. The critics have called attention to the fact that he was inconsistent in carrying out his first principle. He sometimes writes words in a more "Norwegian" form than they are spoken by the cultured people. He has also been criticised for coining many new words to take the place of those borrowed from the hated foreign idioms. In 1892 he founded a society, the "Orthographical Society," whose "aim is to work for a more simple and more phonetic orthography, in keeping with the ever-growing Norwegianism in writing and speaking."

On the whole, his language, the Dano-Norwegian, or as Storm wishes it to be called, the Norwegian, is now used by all the Norwegian writers outside of the "Landsmaal" writers, although in the different authors, according to the subject treated, and the training and the idiosyncrasies of the writer, there are to be found all the shades from a some-

what close proximity to the Danish to a language very much like the "Landsmaal" or the dialects. Of the best known authors Björnson writes a language that pleased the heart of Knudsen, while Ibsen is more conservative, although his Norwegianisms are so numerous that, as Storm says, no Dane would call his language Danish.

In comparing Danish with Dano-Norwegian, or Norwegian, to-day, we find that Norwegian authors use more than seven thousand words not used by the Danes, and that there are very considerable differences in the written form of the same words, in orthography, inflections, pronunciation, and in the syntax.

In presenting a few of the principal characteristics of the Dano-Norwegian, or Norwegian, I shall speak first of the vocabulary.—Words existing only in the written language (not used in speech by anybody in Norway) are "banished"—as *der* (rel. pron.), *hin*, etc. A number of Norwegian words, not found in Danish, are admitted (*hei*, *greier*, *stel*, *stabbur*, etc.). For Danish words are substituted Norwegian words having the same meaning (*fjøs* = D. *kostald*, *granne* = *nabo*, *fosterfar* = *pleiefader*, *erte* = *tirre*). Danish-German words, beginning with *an-*, *be-*, *er-*, and others, ending in *-hed*, *-haftig*, *-en*, etc., are not in good repute.

The Norwegian *forms* of words, when current in polite speech, are substituted for the corresponding Danish (*stakkar* = D. *Stakkel*, *tistel* = *Tidsel*, *næse* = *Nælde*, *myr* = *Mose*, *sop* = *Svamp*, *naken* = *nögen*, *svepe* = *svöbe*, etc.). Here is where the difference between Norwegian writers, in point of language, is most apparent.

The *orthography* is based on the Norwegian pronunciation. Original *p*, *t*, *k*—in Danish changed to *b*, *d*, *g*—are used by many Norwegian writers. It is only a question of time when all will use them. There are also many minor differences.

*Inflections*.—In the plural, nouns of the common gender add *-er* (*hester*, *bænker*, *elver*); with the definite (postpositive) article the ending is *-ene* (*hestene*, etc). In "Landsmaal" neuters

have no plural ending; this is often imitated in Dano-Norwegian. Many authors inflect the verbs in this way: *elske, elsked, elsket—tro, trodde, trod(d)—gi, ga, git* (D. *give, gav, givet*).

Syntax.—The tendency is *not* to use adverbs, composed of pronouns and adverbs (instead of *hvoraf* is used *hvad—af*, etc.). The noun is often used in the definite form where Danish has the indefinite (*den vesle jenten* = D. *den lille Pige, samme dagen* = *samme Dag*). The possessive pronoun is often used after the noun (*staven min* = *min Stav, datter hans* = *hans Datter*).

The difference in pronunciation is very considerable. P. Groth has treated this subject very fully in his *Danish and Dano-Norwegian Grammar* (Heath & Co.). So has Poestion in his *Norwegische Sprache*.

The struggle between the advocates of the two movements has been long and bitter, and nobody can foretell the final outcome. No doubt, both languages will for a long time be used side by side, and a not very distant future will perhaps find a solution satisfactory to both parties. There are even now signs of this. The Dano-Norwegians will maintain the historical connection with the literary language of their immediate ancestors, but at the same time, they encourage the growth of the Norwegian branches engrafted on the Danish stem. The New Norwegians will use that artificial language, the “*Landsmaal*,” as a compromise for the many dialects of the fjords and valleys, the direct descendants of the old classical Norwegian. The adherents of the “*Landsmaal*” claim that their language is Norwegian, and although it is as yet not a “*Kultursprache*,” they declare that they will make it the standard idiom. The Dano-Norwegian is a “*Kultursprache*,” but hitherto it has not been Norwegian enough. It is probable that it will gradually take a more decided Norwegian coloring. Two brief extracts from “*Landsmaal*” and (Dano-) Norwegian, chosen at random, with translations into Danish, may prove to be of interest in this connection.

“Landsmaal.”

Fordomar og trongrömde Skilningar kunna stundom finnast hjaa andre en berre Bønder; og vist er det, at dei maa mötast med Grunnar og betre Opplysningar kvar som helst dei finnast.

Men det vilja me tenkja, at der alltid vil finnast Folk, som kunna skyna og samtykja desse Setningarne,

at det rette heimelege Maal i Landet er det, som Landsens Folk hever ervt ifraa Forfedrom, fraa den eine Ætti til den andre, og som nu um Stunder, til Traass fyre all Fortrengsla og Vanvyrding, endaa hever Grunnlag og Emne til eit Bokmaal lika so godt som nokot av Grannfolka-Maali;

at den rette Medferd med detta heimelege Maalet er, at det maa verda uppteket til skriftleg Hævding i si fullkomnaste Form, at det maa verda reinskat fyre dei verste framande Tilsetningar, aukat og rikat (beriget) ved Avleiding av si eigi Rot og etter sine eigne Reglar, og soleides uppreist og adlat ved eit verdigt Bruk;

*Danish.*

Fordomme og bornerede Forestillinger kan undertiden findes hos andre end bare Bønder; og vist er det, at de maa mødes med Grunde og bedre Oplysninger, hvor-somhelst de findes.

Men det vil vi tænke, at der altid vil findes Mennesker, som kan forstaa og erklære sig enige i disse Sætninger,

at det rette, hjemlige Sprog i Landet er det, som Landets Folk har arvet fra Forfædrene, fra den ene Slægt til den anden, og som nu for Tiden, tiltrods for al Fortrængsel og Ringeagt, endnu har Grundlag og Betingelser for at blive et Skriftsprog ligesaa godt som noget af Nabofolkenes Sprog;

at den rette Behandling af dette hjemlige Sprog er, at det maa blive optaget til skriftlig Dyrkning i sin mest fuldkomne Form, at det maa blive rensat for de værste fremmede Tilsætninger, øget og beriget ved Afledning fra sin egen Rod og efter sine egne Regler og saaledes ophøiet og adlet ved en værdig Benyttelse;

og at denne Hævdingi maa vera baade til Gagn og Æra fyre Landsens Folk, med di at detta er den bedste Maate til at maalgreida (udtrykke) det heimelege Laget i Hugen og Tanken aat Folket, og til at fremja Kunnskap og Vit-hug (elder den einaste rette og sanne Kultur) og med det same til at visa Verdi, at ogsaa detta Folket hever Vit til at vyrda det gode, som det hever fenget til Arv og Heimanfylgja fraa uminnelege Tider.

(Aasen.)

og at denne Dyrkning maa være baade til Gavn og Ære for Landets Folk derved, at dette er den bedste Maade til at udtrykke det nationale i Folkets Sind og Tanke og til at fremme Kundskab og Videlyst (eller den eneste rette og sande Kultur), og med det samme at vise Verden, at ogsaa dette Folk har Forstand til at værdsætte det gode, som det har faaet i Arv og "Medgift" fra umindelige Tider.

*Norwegian (Dano-Norwegian).*

Her var gild furuskog og stilt; da han mot bakken måtte stoppe med sangen, blev det jo stusle. Jo længer han kom op i skogen, jo tættere blev den også, sneen lå fastere, sten og lyngtuer skottet nysgærrige op av den som dyr; og så small det her og knatt det der, og sommetider skreg det; en skræmt storfugl fløi op med forfærdelige vingebask, gutten søkte svetende efter Oles fotefar for at få følge; rædselen fra igår var straks over ham. Bare

*Danish.*

Her var en prægtig Fyrreskov og stille; da han mod Bakken maatte slutte med Sangen, blev det jo bedrøveligt. Jo længere han kom op i Skoven, desto tættere blev den ogsaa. Sneen laa fastere, Sten og Lyngtuer skottede nysgjerrige op af den som Dyr; og saa smældte det her og knitrede det der, og sommetider skreg det; en skræmt Tiur (capercailzie) fløi op med forfærdelige Vingeslag. Drengen søgte svedende efter Oles Fodspor for at faa

han turde lægge på sprang, bare skogen vilde slutte! I den uforsvarlige lange stilhed ovenpå storfuglen kænte han tilsist, at kom der yrlitet gran til, så kunde han bli gal. Og den hulveien, han skulde igennem;—langt fræmme stirret han in under dens høie sorte sider; de så ut til at kunne klappe igjen over ham; nogen forfærdelige trær hang ovenover og kek lurende ner. Dengang han ænnelig gik in i den, var han den fineste lille myre i skogen; bare det stod stille s° længe, eller bare ingen deroppe vilde bøje sig ner og ta ham i luggen, eller la sig falle like foran ham, eller bak ham, eller gi sig til at blåse på ham. . . . Han gik med stive öjne som én sövngænger, furu-rötterne drog sig krokete og barkete nerover lejr-væggen, og de var levende; men det lot han, som han ikke ænset.

(Björnson.)

Følge; Rædslen fra igaar var strax over ham. Bare han turde give sig til at løbe, bare Skoven vilde slutte! I den uforsvarlig lange Stilhed efter Tiuren kjendte han tilsidst, at, hvis der kom en bitte liden Smule til, saa kunde han blive gal. Og den Hulvei, han skulde igjennem;—langt fremme stirrede han ind under dens høie sorte Sider; de saa ud til at kunne slaa sig sammen over ham; nogle forfærdelige Trær hang ovenover og kigede lurende ned. Da han endelig gik ind i den, var han den tyndeste lille Myre i Skoven; bare det stod stille saa længe, eller bare ingen deroppe vilde bøie sig ned og gribe ham i Haaret eller lade sig falde lige foran ham, eller bag ham eller give sig til at blåse paa ham. . . . Han gik med stive Øine som en Søvngænger. Fyrrerödterne drog sig krogede og barkede nedover Lervæggene, og de var levende; men det lod han, som han ikke ændse.

GISLE BOTHNE.